THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"As ye have had so many witnesses, therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for after this day of life, which is given us to prepare for eternity, behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labour performed." BOOK OF MORMON, ALMA 34: 33.

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WHEN THE GOSPEL CAME TO BRITAIN

THE STORY OF THE BRITISH MISSION is a romance. Great characters have played leading *rôles* in its development. Tens of thousands of human lives have been touched, affected, uplifted. The goodness and power of God have been manifest—the sick have been healed; the needy have received their needs; the sorrowing have been comforted; the wayward have been caused to return to paths of righteousness; the troubled and tormented have been given peace; truth-seekers—wanderers on uncertain roads—have found shelter from the storms of life, and soul-satisfying joy.

From the British Isles has ever come stalwart stock—defenders of the faith, carriers of the glad message—men and women who have had the courage of their convictions, and whose convictions have been above reproach. They and their children have largely supplied the rank and file of the Church and the majority of its leaders.

Persecution has cast its shadow over the British Mission. The "Mormons" have been perennial subjects of attack by the spoken and written word. The "devil has presided" at public gatherings. Mobbings have occurred; violence has been used. Traveling missionaries and resident members have been shunned, ridiculed, maltreated; but the sustaining hand of the Lord has ever been there to strengthen and bless the faithful.

Achievement and disappointment have entered, retired and reappeared; but steady progress has been certain and unceasing. Tragedy and comedy, with all of life's intermediate experiences,

have taken place, as the action has proceeded. The situations have been real, vital, thrilling. Few stories have equal possibilities for human appeal. The story of the British Mission is a story of courageous lives, of strong convictions, of fearless action.

TRYING KIRTLAND DAYS

It would be pleasing to record that all was well with the Church when the Gospel first came to Britain in 1837, but history deals with stern realities, and such was not the case.

A financial panic swept over the United States in 1837. Reckless speculation, loose banking and inordinate expansion of paper currency had been in course for two or three years. The crash came soon after Mr. Van Buren became President of the United States in March 1837. Distress was nation-wide. A veritable avalanche of petitions for relief swept into the White House. Financial institutions throughout the country were forced to close their doors. Failures in the city of New York alone during the months of March and April amounted to more than one hundred million dollars. The Church and its members, with the whole nation, were unavoidably drawn into this financial catastrophe, and grievous troubles followed.

At this time Church headquarters were in Kirtland, Ohio. Previously, to render financial aid and facility there, the Prophet and his associates decided to organize a Kirtland Safety Society Bank, for which articles of agreement were prepared in November, 1836. Through prejudice, the State of Ohio refused to grant a bank charter, so in January, 1837, the undertaking was launched merely as the Kirtland Safety Society, complying with all the requisite laws for such an institution. Church leaders and other members subscribed for stock, and the business became operative.

The repeated warnings of the Prophet were not generally heeded, and he therefore disposed of his holdings and withdrew from the Society in the late spring, at which time he stated that after five months' experience he was satisfied that "no institution of the kind, established upon just and righteous principles for the blessing, not only to the Church but to the whole nation, would be suffered to continue its operations in such an age of darkness and speculation and wickedness."

Then the cashier, a former trusted clerk of the Prophet, became disaffected because of transgression and misappropriated over twenty thousand dollars—which he later confessed. Although the stockholders pledged redemption of all outstanding liabilities, the Society was forced to discontinue business, with many others throughout the nation.

OTHER CAUSES OF DISTRESS

Besides this widespread financial disaster, other causes contributed to the distress of the Church at this time. Expenses,

with extreme sacrifice, had been incurred during the construction of the Kirtland Temple. The Saints were being persecuted and driven from their homes in other parts of the country, and were moving in poverty to Kirtland for relief. At considerable expense large tracts of land were obtained for their accommodation. Disaffection was contagious; apostasy was widespread. It was a day of testing for the souls of men, and only the pure in heart survived. Amid these grievous scenes the Prophet wrote:

At this time the spirit of speculation in lands and property of all kinds, which was so prevalent throughout the whole nation, was taking deep root in the Church. As the fruits of this spirit, evil surmisings, fault-finding, disunion, dissension, and apostasy followed in quick succession, and it seemed as though all the powers of earth and hell were combining their influence in an especial manner to overthrow the Church at once, and make a final end. Other banking institutions refused the Kirtland Safety Society's notes. The enemy abroad, and apostates in our midst, united in their schemes; flour and provisions were turned towards other markets, and many became disaffected toward me, as though I were the sole cause of those very evils I was most strenuously striving against, and which were actually brought upon us by the brethren not giving heed to my counsel.

No quorum in the Church was entirely exempt from the influence of those false spirits who are striving against me for the mastery; even some of the Twelve were so far lost to their high and responsible calling as to begin to take sides, secretly, with the enemy.

THE CALL TO BRITAIN

So much by way of introduction, to tie up the story of the British Mission with the happenings in Kirtland, and to give insight into the spirit of the times. The Prophet continues:

In this state of things, and but a few weeks before the Twelve were expecting to meet in full quorum (some of them having been absent for some time), God revealed to me that something new must be done for the salvation of His Church. And on or about the 1st of June, 1837, Heber C. Kimball, one of the Twelve, was set apart by the spirit of prophecy and revelation, prayer and laying on of hands, of the First Presidency, to preside over a mission to England, to be the first foreign mission of the Church of Christ in the last days. While we were ordaining him, Orson Hyde, another of the Twelve, came in, and upon listening to what was passing, his heart melted within him (for he had begun to drink of the cup filled with the overflowings of speculation); he acknowledged all his faults, asked forgiveness, and offered to accompany President Kimball on his mission to England. His offer was accepted, and he was set apart for that purpose.

Heber C. Kimball, be it remembered, was of hardy New England stock, a native son of Vermont, and a potter by trade, who, with Brigham Young, heard and accepted the Gospel at Mendon, New York, and subsequently sold all his possessions and moved to the body of the Church to be near the Prophet, where he devoted most

of his time to the service of the Church in traveling throughout the states, preaching, and in doing other important labour. He engaged in his trade as opportunity afforded, for the support of himself and family. At the time the mission call to Great Britain came to him he was in his thirty-sixth year—a vigorous and able minister of the Gospel of Jesus Christ. He had been ordained to the Apostleship two years previous.

Elder Orson Hyde was New England born. He had been an Apostle for two years when he accepted the British Mission call as a young man of thirty-two. He, too, had served the Church well on former missions, and possessed outstanding abilities.

CONFRONTED WITH A GREAT TASK

The feelings of Heber C. Kimball, when he was called to this stupendous task, are well described in his own words, and those of his biographer, Elder Orson F. Whitney, as follows:

"On Sunday, the 4th day of June, 1837," says Heber C. Kimball, "the Prophet Joseph came to me, while I was seated in front of the stand, above the sacrament table, on the Melchizedek side of the Temple in Kirtland, and whispering to me said: 'Brother Heber, the Spirit of the Lord has whispered to me: Let my servant Heber go to England and proclaim my Gospel, and open the door of salvation to that nation."

The thought was overpowering. He had been surprised at his call to the Apostleship; now he was overwhelmed. Like Jeremiah he staggered under the weight of his own weakness, exclaiming in self-humiliation: "O Lord, I am a man of stammering tongue, and altogether unfit for such a work; how can I go to preach in that land, which is so famed throughout Christendom for learning, knowledge and piety; the nursery of religion; and to a people whose intelligence is proverbial!"

"Feeling my weakness to go upon such an errand, I asked the Prophet if Brother Brigham might go with me. He replied that he wanted Brother Brigham to stay with him, for he had something else for him to do. The idea of such a mission was almost more than I could bear up under. I was almost ready to sink under the burden which was placed upon me.

"However, all these considerations did not deter me from the path of duty; the moment I understood the will of my Heavenly Father, I felt a determination to go at all hazards, believing that He would support me by His almighty power, and endow me with every qualification that I needed; and although my family was dear to me, and I should have to leave them almost destitute, I felt that the cause of truth, the Gospel of Jesus Christ, outweighed every other consideration."

OTHERS FROM KIRTLAND

Dr. Willard Richards, also one of New England's stalwart sons, then in his thirty-third year, had joined the Church six months previous, and shortly after had been promised by Heber C. Kimball that he should accompany the Twelve, or those who should go, on their first mission to Europe, which Elder Kimball

had prophesied would come. Elder Richards had returned from the Eastern States, where he had been on a business mission for the Church, the day before the departure for Britain, and was set apart to go on the mission.

The other member of the party from Kirtland was Joseph Fielding, a native of England, born in Bedfordshire in 1797, who emigrated to Canada in 1832 and four years later became a convert to "Mormonism" as a result of the Canadian labours of Parley P. Pratt. Joseph Fielding then moved to Kirtland, soon to return to his native land with the first missionary party, to bear witness of the Gospel restoration to his kinsmen and friends. Through his brother, the Reverend James Fielding of Preston, Lancashire, the first chapel in England in which the Gospel was preached was later opened—and closed.

INTEREST IN CANADA

There was much interest in Canada in the British Mission undertaking. Many, like Joseph Fielding, had left friends and loved ones in the mother country, to better their opportunities in a new land, and had there heard and accepted the Gospel. Like all who are possessed of the true Christlike spirit, it was their desire to serve—to pass on to others this true plan of life that had brought such joy and comfort into their lives. Many letters bearing Gospel tidings had crossed the sea. Many in England were informed of Gospel truths and of the progress of the Church, and were waiting with expectancy the coming of authorized servants of the Lord Jesus Christ, who could expound the scriptures with the enlightenment of the Holy Spirit and perform required ordinances of the Gospel in the name of God. Thus the way for the coming of the Gospel to Britain was made easier by the labours of the missionaries in Canada.

Doubtless this Canadian interest was an added argument in favour of opening the mission to Britain at this time; and without doubt affairs in Kirtland brought pressure to bear upon the undertaking; but the fundamental reason does not lie in either of these causes. For seven years the public ministry of the Church had been conducted in America. The time was ripe for the Gospel to go forth to the other nations of earth. The Lord had so spoken. The particular charge of the Church is to preach the Gospel of Jesus Christ to all the world; and Great Britain, rightly, was designated to be the first benefactor. It was an age when religious feeling ran deep; it was a day when thousands of truth-hungry men and women were waiting and praying that their souls might be fed, as later events testify. The petitions that were sent to heaven were many, and earnest and fervent, from both sides of the water; and the Lord opened up the way for the granting of those petitions.

The day decided upon for the departure from Kirtland, June

13th, 1837, quickly arrived. The Kirtland party of four—Elders Heber C. Kimball, Orson Hyde and Willard Richards, and Priest Joseph Fielding—were to travel to New York City by way of Buffalo, where they were to meet three missionaries from Canada—Brothers John Goodson, Isaac Russell and John Snyder—who had been chosen to join the mission, and who were anxious to bear witness to friends and relatives on the other side of the water.

In this day of rapid communication and luxurious travel it is hard to understand the departing feelings of those who undertook such a journey in that day of uncertainty. Had the Prophet let his human desires prevail he would in all probability have chosen to have these faithful brethren remain. They were leaving the Prophet when his enemies were increasing daily, and when his friends were few. They were leaving well-loved families in uncertain circumstances without visible means of support—with only hopes for a distant reunion. They were leaving homes for a life of wandering; friends for strangers; the known for the unknown. And to what purpose? The Lord had spoken! That was purpose enough for those men of courage—mighty among men, but humble and weak before God. They were departing upon one of the greatest missionary journeys of all time, to introduce the Gospel, restored anew, into one of the greatest nations of all history. A stupendous task for mere men—but God was with them!

PARTING SCENES

The parting of Heber C. Kimball from his family is thus feelingly described by Elder Robert B. Thompson:

The day appointed for the departure of the Elders to England having arrived, I stepped into the house of Brother Kimball to ascertain when he would start, as I expected to accompany him two or three hundred miles, intending to spend my labours in Canada that season.

The door being partly open, I entered and felt struck with the sight which presented itself to my view. I would have retired, thinking that I was intruding, but I felt riveted to the spot. The father was pouring out his soul to that

> "God who rules on high,
> Who all the earth surveys,
> Who rides upon the stormy sky,
> And calms the roaring seas"

that He would grant him a prosperous voyage across the mighty ocean, and make him useful wherever his lot should be cast, and that He who careth for sparrows, and feedeth the young ravens when they cry, would supply the wants of his wife and little ones in his absence.

He then, like the patriarchs, and by virtue of his office, laid his hands upon their heads individually, leaving a father's blessing upon them, and commending them to the care and protection of God, while he should be engaged in preaching the Gospel in a foreign land. While thus engaged his voice was almost lost in the sobs of those around, who tried in vain

to suppress them. The idea of being separated from their protector and father for so long a time was indeed painful. He proceeded, but his heart was too much affected to do so regularly. His emotions were great, and he was obliged to stop at intervals, while the big tears rolled down his cheeks—an index to the feelings which reigned in his bosom. My heart was not stout enough to refrain; in spite of myself I wept, and mingled my tears with theirs. At the same time I felt thankful that I had the privilege of contemplating such a scene. I realized that nothing could induce that man to tear himself from so affectionate a family group, from his partner and children who were so dear to him—nothing but a sense of duty and love to God and attachment to His cause.

FINANCIAL DIFFICULTY

The missionaries had little money. Mary Fielding gave Heber C. Kimball five dollars with which he paid his own fare and that of Orson Hyde on the Lake Erie boat for Buffalo. The Canadian brethren did not meet them there as prearranged, but joined the party in New York, which made seven in all. On the way Heber C. Kimball and Willard Richards departed from their companions to call at the home of Elder Richard's father, where his brother paid him a forty dollar debt that enabled them to continue their journey to New York, where they arrived on June 22nd.

A good vessel bound for Liverpool was sailing on the following day, but they did not have sufficient funds among them to pay for passage and procure the necessary outfit, which in those days usually included both bedding and food. Elder Elijah Fordham was the only member of the Church known to be living in the great city of New York at that time. He met them, but having no home of his own, took them to the home of his sister-in-law, where they did not stay because of expenses; and so, says Heber C. Kimball, "we hired a small room in an unfinished storehouse of Brother Fordham's father, who was very wealthy, as he owned many storehouses and buildings, but never invited us into his house to sleep or eat, though he did invite us to assist him two days in raising a building, as a compensation for lying on his storehouse floor."

On the 23rd of June the party booked passage on the *Garrick*, which was to sail on July 1st. On Sunday, June 25th, Elder Kimball records:

We fasted, prayed, administered the sacrament, held council for the success of the mission, and had a joyful time. In the afternoon two sectarian priests came in, to find fault, but they were soon confounded and left.

On the 28th we deposited one hundred eighty of Orson Hyde's *Timely Warnings* in the New York post office, addressed to the priests and ministers of different denominations in the city. We also distributed many to the citizens, and at the same time conversed with them on the subject of the Gospel.

(*Continued on page 458*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JULY 19, 1928

EDITORIAL

PIONEERS AND PIONEERS

THEIR ACHIEVEMENT was great. The advance party of the "Mormon" Pioneers arrived in the Salt Lake Valley on July 24th, 1847, having many times given up homes, suffered untold persecution, endured hunger, want and deprivation; having laboured by sheer nerve and will over rugged, untracked lands, for religious liberty, for worship according to conscience, for conviction of truth. The living Church of God, hundreds of thousands of high-minded, energetic, abundant-living men and women—pioneer beneficiaries—and the reclaimed arid West stand as monuments to their integrity, courage and steadfastness of purpose. Both the Church and the world have done them honour.

But there are pioneers and pioneers. All the pioneering of this Church and Kingdom was not done by the early bands who toiled their way across the American Continent. There are types of pioneering other than that by ox-team and prairie-schooner in desolate territory. There are pioneers of new lands. There are pioneers of new thought. There are pioneers of new light and new living.

Joseph Smith was the great pioneer of this age. The Lord led him from a false land of thought, through a wilderness of error, to an oasis of truth. He pioneered the way, God being his guide, through spiritual dark forests, fallen timber, rank growth, pitfalls and mire—remnants of a dark age—into the wide-open spaces of truth, where the vision is clear, where light and warmth satisfy the soul of man. Joseph Smith ignored all precedent except the precedent of the Master. He walked fearlessly where the wise men of the world feared to look. He cut off communication with false teachings and forged into modern enlightenment, many lap of the journey ahead of those in the worldly forefront.

Other outstanding pioneers come to mind—specifically, the pioneers of the Church of Jesus Christ in Great Britain. Heber C. Kimball, Orson Hyde and their associates—the British Mission trail-breakers of 1837—were as truly pioneers in these lands as ever they were in western lands. They arrived penniless, homeless, friendless, upon the strange shores of a highly civilized and enlightened land, with the duty of delivering a vitally necessary but unpopular message to millions—surely, breaking through brush, building homes, raising meagre crops on century-baked lands, was never a more formidable task than this. But Heber

C. Kimball and his fellows rose to the situation in might and strength, like the men of God that they were. They set to with a will and reaped a glorious harvest.

Then there are those pioneers who accepted their message. In a country where tradition and custom are near to being sacred, it took true pioneer spirits to listen to a strange message; and, being convinced, to sever the ties that held to a lifetime of teachings and to generations of thought-patterns. But so strong was truth's appeal that thousands did it—even to severing home ties, enduring ridicule and leaving worldly possessions. And every one who took the step for truth, and for truth alone, was a pioneer in very deed.

Men and women are not herded in the Church of Jesus Christ. They do not accept error because it is traditional. They do not blindly drink misconstrued truth and garbled scripture because it is uttered by one in priestly garb. They do not rely upon the knowledge of others to gain salvation for themselves. Every member of Christ's Church who has accepted the Gospel because of his own convictions, stands upon his own feet, has gained his own testimony—has pioneered his own way. The British Mission has given tens of thousands of such men and women to the Church of Jesus Christ. They have all been pioneers.

Are there pioneers to-day? Travel has become easy. Standards of living have improved. Learning has increased. What would be the results to-day of such a mission as was Heber C. Kimball's? Should he or Brigham Young or their associates, spiritual giants all, come to Britain to-day with the zeal, the faith, energy, determination, with the fearlessness before man and the humility before God, that they possessed in their time, their mission would be fraught with success now as it was then. Such qualities and such men would not fail. And their successors, clothed with the same authority, who come with faith and determination, are meeting success and experiencing joy in service to-day.

Conditions may have changed, but men and women have not. There are still truth-seekers; there are still those praying to God for enlightenment. There are still those—and thousands of them—in this land, who are yearning, groping, watching, striving, seeking for truth, and who would thankfully grasp the Gospel, as only the truth-hungry can, if they had opportunity to do so.

There is need for pioneer spirits who will take the initiative—who will devise means to use the modern conveniences, inventions, opportunities and facilities that God has placed at our disposal, to find, teach and guide those who wait.

There are still many worlds to conquer; there is much work to be done by true-hearted pioneers. The pioneer spirit is always in demand.

Richard L. Evans

WHEN THE GOSPEL CAME TO BRITAIN

(*Concluded from page 455*)

At ten o'clock on the morning of July 1st, 1837, the *Garrick*, a nine hundred ton sailing vessel, weighed anchor. It was with intermingled feelings of regret and joy that the brethren saw their homeland sink beyond the horizon.

Those early missionaries did not wait until they reached their destination before they began to deliver their message. They were ministers of the Gospel of Jesus Christ, and as such, the world was their field, and every son and daughter of God their particular charge.

A sick child on board, whom the ship's doctor had given up to die, gave Elder Kimball opportunity to preach the healing power of God to its parents. They had prepared to consign their little one to a watery grave, and were vitally interested. Secretly Elder Kimball blessed the child and rebuked the disease that was preying upon it—this in the name of the Lord Jesus Christ. From that time on it began to improve, and in three days was playing about the ship in good health. Elder Kimball told the parents what he had done, and they acknowledged the hand of God in the recovery.

A SERMON ON DECK

On the last Sunday out, July 16th, Brother Kimball sought permission from the Captain for one of the brethren to preach on board. It was readily granted, and a meeting was called for the afternoon on the aft quarter deck. Elder Hyde was the speaker, and chose the resurrection for his theme. He spoke eloquently, powerfully and sincerely, to a congregation of between two and three hundred persons, who listened with deep interest to truths that were strange, yet not foreign to their understanding. Witness a picture long to be remembered—mid ocean; the sea and the sky; a frail craft with sails full spread; weather-beaten seamen and seasoned passengers—both Christian and Jew—of English, Irish, Scotch, French, German and other nationalities, all listening to an Apostle of the Lord Jesus Christ—a special witness—declare truths that feed the hungering souls of men—truths that the Master declared, but that the world has undervalued and lost. Men of many nations heard convincing testimony that day. A committee was appointed by the congregation to return thanks to the missionaries for their service.

LIVERPOOL—SAFE ARRIVAL AND THANKSGIVING

The passage had been favourable. The coast of Ireland was sighted on the 18th, and at daybreak on the 20th the *Garrick* anchored in the River Mersey opposite Liverpool, twenty days out of the harbour at New York. The *South America*, another

packet ship that had left New York at the same time, arrived a few lengths behind, thereby losing a wager of ten thousand dollars that had been made between the operators of the ships on the day of starting. Says Elder Kimball:

When we first sighted Liverpool I went to the side of the vessel and poured out my soul in praise and thanksgiving to God for the prosperous voyage and for all the mercies which He had vouchsafed to me, and while thus engaged, and contemplating the scene presented to my view, the Spirit of the Lord rested down upon me in a powerful manner, and my soul was filled with love and gratitude. I felt humble, while I covenanted to dedicate myself to God, and to love and serve Him with all my heart.

Immediately after we anchored, a small boat came alongside, when several of the passengers, with Brothers Hyde, Richards, Goodson and myself, got in and went to shore. When we were within six or seven feet of the pier, I leaped on shore, followed by Elders Hyde and Richards, and for the first time in my life I stood on British ground, among strangers, whose manners and customs were different from my own. My feelings at that time were peculiar, particularly when I realized the importance and extent of my mission—the work to which I had been appointed and in which I was shortly to be engaged. However, I put my trust in God, believing that He would assist me in publishing the truth, give me utterance, and be a present help in time of need.

Such, in brief, are the conditions under which the Gospel first made its entrance upon British shores in modern times.

RICHARD L. EVANS

BOOK OF MORMON STUDIES*

End of King Noah: "As is generally the case with wicked nations, the people of Noah were not united. They grew tired of the exactions of the king and rebelled against him. One officer, whose name was Gideon, drew his sword, and swore in his anger that he would slay Noah. The king fought with him for a while and then fled to the top of the tower which was near the temple. Looking around, he saw an army of the Lamanites approaching. At this he appealed to Gideon to spare his life, for the Lamanites were upon them. Not that Noah cared so much about his people; he thought more about his own life; but Gideon spared him and they came down from the tower.

"The cowardly king then commanded his warriors to flee before the Lamanites and leave their families behind to take care of themselves. Some obeyed him; others, among whom was Gideon, refused to leave their wives and children to the mercies of the savage Lamanites. Those who remained caused their daughters to go forth and plead for their lives and the lives of their fathers. The Lamanites were so charmed with the beauty of these fair

*Lesson 15 of the Relief Society Course of Study—for use on the first lesson night in August. Read Mosiah, chapters 19 to 25.

young Nephites that they spared the lives of all the people, but compelled them from that time to pay a heavy tribute.

"It appears that some of them who went with King Noah grew ashamed of their cowardice and made up their minds to return and die with their families. The king forbade them doing so. At this they grew so angry that they seized Noah and burned him to death. Thus was one of Abinadi's prophecies terribly fulfilled. The enraged soldiery would have taken the priests and burned them also, but they fled further into the wilderness.

"The soldiery now started to return home. On the way they met some men whom Gideon had sent to tell them that the Lamanites had spared the lives of the people but had brought them into bondage. Bad as this news was, they greatly rejoiced that the lives of their loved ones had been spared, and they returned to Lehi-Nephi to endure, as best they could, the evils which their sins and follies had brought upon them. The Lord in His anger had turned His face from them and they were left to themselves and to the miseries which the prophet had foretold should come upon them.

"Noah being dead, his son Limhi was chosen king. He made a covenant with the king of the Lamanites to pay one-half of everything they possessed, and one-half of all their yearly increase as tribute. He then did his best to establish peace and order in the land, for they could not get away, as the Lamanites set guards all around so that none of the people of Limhi could escape.*

The Abduction of the Lamanite Maidens: "The daughters of the Lamanites, like the young folk of other nations, were overflowing with high spirits. There was a pretty, romantic spot in the land of Shemlon where they frequently gathered to dance and play games. One day when a few were thus making merry a number of white men rushed into their midst and carried off twenty-four of their number. The others ran home and alarmed their parents and friends. The Lamanites, who were very fond of their children, were exceedingly angry. They at once decided, without enquiry, that the intruders must have been some of Limhi's men. So they gathered their warriors and with hearts full of revenge and cruel anger they poured forth to slay the Nephites.

"As the people of Limhi knew nothing of what had happened, they were very much surprised when their guards came hastening in, bearing the unwelcome tidings that the hosts of the Lamanites were upon them. In all haste Limhi gathered all his available men, and they went forth to meet the enemy. A desperate battle ensued. The Lamanites were furious at the wrong which had been done them, while the Nephites were fighting for home, life and liberty. They knew that if they were overcome they would

*Deseret Sunday School Union Leaflets, September, 1898.

be made slaves; and with this feeling they fought with such desperate courage that even the fierce anger of the Lamanites could not withstand them. In the retreat the king of the Lamanites was wounded and left among the slain, and there the Nephites found him. He was taken before Limhi, who asked him how it was, when his people had not broken any treaty, that the Lamanites had made fresh war upon them. The king told the story of the abduction of the young maidens in the land of Shemlon; but none of the Nephites knew anything of it. This surprised the king of the Lamanites, and he felt sorry that he and his people had acted so hastily, and that so much blood had been shed without cause.

"Then Gideon, a captain in the Nephite army, spoke up and said he believed that it was the wicked priests of King Noah, who were driven into the wilderness by the enraged people when Noah was burned, who had done this wrong. They dared not return to their families and would rather have Lamanite wives than none at all. Gideon's suggestion proved to be true.

"The Lamanite maidens were faithful to their husbands, though they had been courted in such an unusual manner, and had been compelled to marry whether they desired to or not. We afterwards read of these priests and their wives living in a land which was called Amulon, it being named after their leader."*

Alma's Return to Zarahemla: "The people of Alma did not cease their prayers for deliverance. In His due time the Lord delivered them. Having revealed His intentions to Alma, that the people might make ready, He caused a deep sleep to come upon the Lamanite guards and taskmasters. The hour to strike for liberty had arrived, but it was obtained at a heavy cost—that of their homes and possessions. Under the guidance of Alma, the Lord Himself guiding them, they departed into the wilderness. At eventide they rested in a beautiful valley which they called Alma; but they did not tarry there. The next day they pushed farther into the wilderness, and continued their journey until they arrived at the land of Zarahemla. Their arrival among their Nephite kindred was the occasion of great joy both to them and to the people of King Mosiah, which joy was intensified by the fact that Limhi and his subjects had also arrived in safety at the home of their forefathers a short time previously, thus uniting all the Nephite people—except the few apostates with Amulon—in one land under one king—the second Mosiah."†

QUESTIONS

1. Tell the story of Gideon.
2. Relate how, in every instance, Abinadi's prophecy was fulfilled.

*Deseret Sunday School Union Leaflets, November, 1898.
†*Ibid.*

3. Why do you think it was that Alma baptized all who so desired, as members of the Church of God, while Ammon declined to do so?

4. How were the Nephites delivered from Lamanite persecution at this time?

5. Tell all you can about the record of Zeniff.

6. Who was Amulon? Tell the story of his life—all you can find about him.

7. Why did Alma refuse to be king? What plan of government was adopted.

MANCHESTER DISTRICT RELIEF SOCIETY CONFERENCE

Many members of the Manchester District and their friends gathered to a District Relief Society Conference, Sunday, July 8th, at the Borough Hall, Bolton. There were in attendance Sister Leah D. Widtsoe, President of the European Mission Relief Societies, Elder Weston W. Taylor from Liverpool, President J. Rulon Doxey and Elder Rulon S. Satterfield of the Manchester District.

Branch Relief Society presidents were called upon to give short reports of the activities of their respective societies. The majority of these reports were of a very favourable nature.

Sister Widtsoe gave many valuable instructions for the upbuilding of the work. She admonished the sisters to "live 'Mormonism'" and reviewed the organization of the Relief Society in 1842 by the Prophet Joseph Smith as the first woman's organization, that has persisted, in modern times. This was the beginning, she stated, of woman's suffrage, which has become recognized in all the civilized world. The three main purposes for which the Relief Society was organized were: First, to give charity to those in need; second, to develop the women spiritually, mentally and morally; third, to strengthen the morals of the community, Sister Widtsoe concluded.

Special musical selections were rendered. Many expressed their pleasure in attendance and voiced commendation for the conference.

J. Rulon Doxey, District President

FROM THE MISSION FIELD

Releases and Departures: The following missionaries have been honorably released and sailed for their homes in America aboard the *Leviathan* on July 13th: From Southampton—Elder Earle R. Webb, who has laboured in the Newcastle and Norwich Districts, released June 20th; Elder Robert K. Whyte, who has laboured his entire mission period in the Scottish District, released July 10th. From Cherbourg—Elder Ezra M. Parry, who has laboured in the Welsh and Birmingham Districts, released June 7th.

Arrivals and Assignments: The following missionaries arrived in Southampton aboard the *Leviathan* on July 10th; they have been thus assigned:

For the British Mission: Ernest Glenn Taylor, Salt Lake City, Utah, to the Manchester District.

For the Danish Mission: Theodore Jacobsen, Salt Lake City, Utah; Nephi Jorgensen, Rigby, Idaho.

For the German-Austrian Mission: Virgil Coulam, Salt Lake City, Utah; Elden Jackson Facer, Pocatello, Idaho.

For the Swiss-German Mission: Joseph I. Hart, Rigby, Idaho; Wendell Cannon Irvine, Salt Lake City, Utah; Alfred D. Rees, Salt Lake City, Utah; Conrad M. Stutznegger, Salt Lake City, Utah; Grant Andrew Thomson, Ephraim, Utah.

The following missionaries arrived in Southampton aboard the *Montnairn* on July 12th; they have been thus assigned:

For the British Mission: Marion S. Johnston, Teton City, Idaho, to the Liverpool District; Rulon Stevens Scoville, Ogden, Utah, to the Newcastle District.

For the French Mission: Charles A. Emmett, Ogden, Utah; Jethro M. Hathcock, Preston, Idaho; Joseph R. Thalman, Salt Lake City, Utah.

For the Netherlands Mission: Harvey L. Deem, Brigham City, Utah.

Doings in the Districts: *Birmingham*—On Saturday evening, June 30th, the Bee Hive Girls of the Handsworth Branch held a successful Box and Bow social. An enjoyable time was experienced. It is felt that this splendid organization is proving to be a power for good in the branch.

One member was added to the Church at a baptismal service held in the Handsworth Chapel on July 7th. Remarks relative to the occasion were given by Elder Herbert W. Carter. President Heber J. Matkin officiated in the baptism and Elder Arthur T. Coleman in the confirmation.

Leeds—A District M. I. A. outing was held at Otley on July 7th. Competition was held among individuals and groups representing the six branches. The activities included athletic events, singing, and essays upon the subject, "The Value of M. I. A. Outings." Points also were given for the most attractive badges in green and gold by which the various branch organizations were distinguished. Clayton Branch was successful in winning the meet, and the points gained will be put to their credit for the M. I. A. contest that is planned for September. The outing proved a success in stimulating interest and activity.

London—With a few visiting brethren, the missionaries of the London District spent July 4th at Wormwood Scrubs. The following day the Traveling Elders all assembled at District head-

quarters, where the regular monthly missionary meeting was held. The reports given were encouraging. Open-air meetings and evening tracting appear to be the most profitable ways of delivering the message to the people; for in this way the men can be met. Following this gathering all assembled at an open-air meeting on Tower Hill.

A program of merit was furnished by the M Men of the South London Branch at the M. I. A. open night, Thursday, July 5th. It was plainly shown that great development comes through that organization.

Manchester—There was a splendid group of workers in attendance at the monthly union meeting of the Manchester District, held Saturday, July 7th, in the Manchester Chapel. Each of the branch presidents gave favourable reports of their labours, after which President J. Rulon Doxey outlined coming activities. Immediately following, the Manchester concert party presented a very entertaining program.

Newcastle—A meeting of the Newcastle District missionaries was held at 18 Tunstall Road, Sunderland, July 3rd. Reports showed that much good is being done by making contacts with residents in the country sections. Plans were outlined for extending the summer campaign by opening more new fields in the District.

In commemoration of July 4th the Newcastle District missionaries spent an enjoyable day at Saltwell Park, Gateshead. Competitions in tennis and bowling were features of the day.

Ulster—Three persons were baptized at Helens Bay by President Evan H. Jenkins and Elder David A. Buchanan on June 30th. They were confirmed the following day by Elders Ervin R. Stoker, Edward L. Blacker and Lovell A. Youngberg.

A baptismal service was held at Helens Bay on Saturday, July 7th, at which one person was baptized by President Evan H. Jenkins. The confirmation was performed the following day by Elder Ervin R. Stoker.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN